

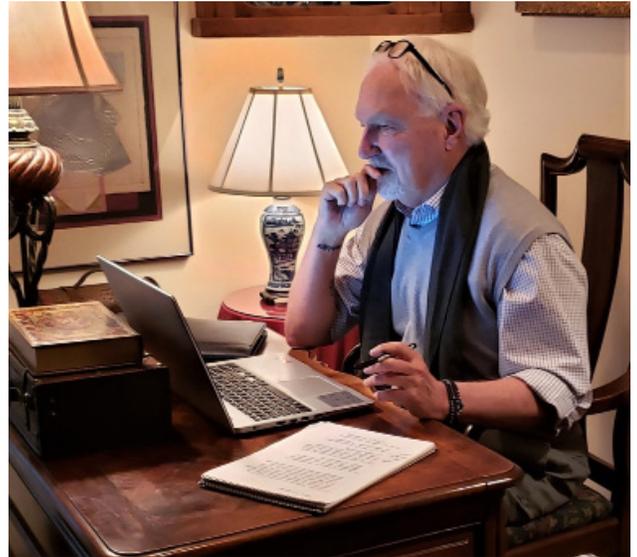
UNCONVENTIONAL JOURNEYS INTO THE UNSEEN WORLD OF SOULS

BUD MEGARGEE

SINCE THE DAWN OF TIME, HUMAN BEINGS HAVE ASKED THE SEEMINGLY UNANSWERABLE QUESTION: WHAT HAPPENS WHEN WE DIE?

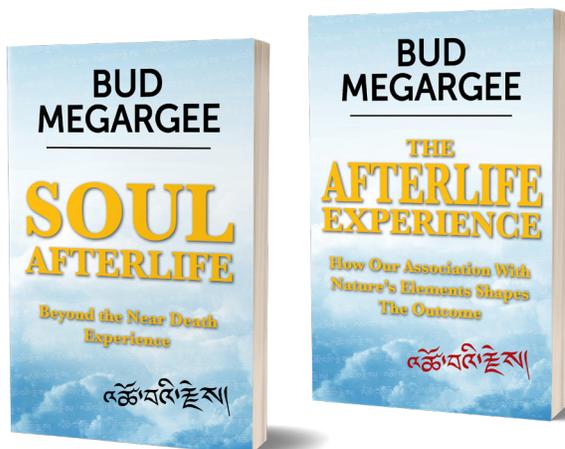
And saints and sages throughout the ages have given their interpretation of what awaits us on the other side.

But few have taken this inquiry as far as Bud Megargee, a corporate-executive-turned-soul-explorer whose latest books explores in exquisite detail the mechanics of what happens to our souls before, during, and after our lives on earth.



“ THESE ARE DEFINITELY NOT BOOKS FOR SPIRITUAL BEGINNERS, BUT IT’S SAFE TO SAY THAT READERS AT ALL LEVELS WILL FIND PLENTY OF AHA MOMENTS IN EACH CHAPTER.

– KIRKUS REVIEWS, *SOUL AFTERLIFE*



Megargee’s questioning started decades ago as a psychology grad student when he found himself listening to a man in a hospital bed describe his near-death experience. The story was powerful enough to make Bud – who was raised Catholic and later became a practicing Buddhist – consider the existence of a soul and thus, an afterlife.

Driven by extreme curiosity and his growing belief that we are more than what we can imagine, Bud began searching for answers.

He found them, and then shared his discoveries with the world through his best-selling and award-winning books.

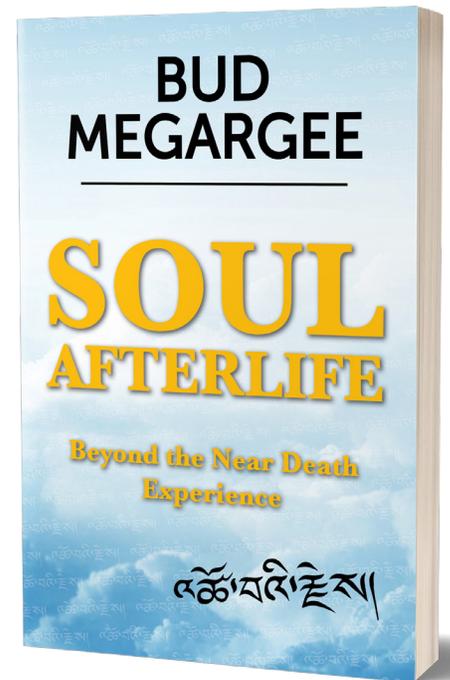
The Soul Afterlife

Beyond the Near Death Experience

Through a series of dialogues with “a voice from the beyond,” and with the guidance of the highly sought after Medium Shirlet Enama readers bear witness to Bud Megargee’s thought-provoking questions, the detailed and unorthodox answers he receives, and his attempt to come to terms with them. The book tosses conventional understanding of what happens when we die to the wayside to tackle tough questions about the near-death experiences so many have witnessed and lived to tell:

- What exactly does the soul think, feel and experience once it’s through the spinning tunnel?
- How long does it stay there?
- Does it undergo a life review of sorts?
- Where exactly does the tunnel lead?
- Is reincarnation next and, if so, how does it work?

Each conversation is detailed and complex, but through creatively telling the story of an otherworldly life of a soul, we are free to grasp onto as much as our egos dare to allow. Megargee makes no pretenses and is quick to point out his own skepticism, yet it’s that rare sense of honest uncertainty from a corporate-executive-turned-spiritual-voyager that is so refreshing for anyone who remains open-minded and curious about what comes next.



The Afterlife Experience

How Our Association With Nature’s Elements Shapes the Outcome

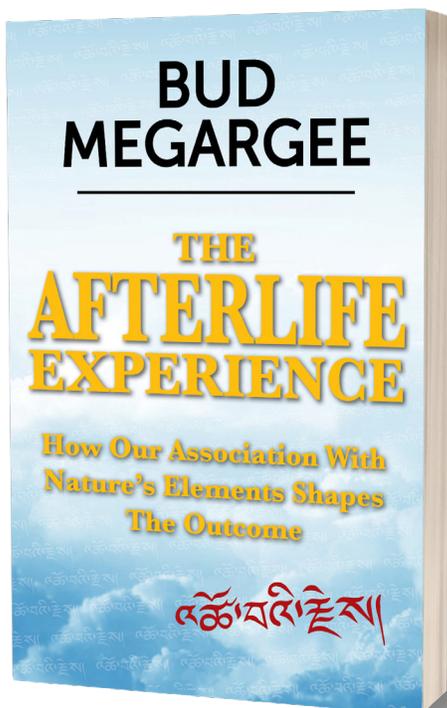
In the newest installment of Bud Megargee’s inquisitive conversations and the Medium assistance of Shirlet Enama, he offers readers a rare opportunity to break free from conventional understandings and seek a fresh perspective on the truth regarding our current human and spiritual condition

The Afterlife Experience seeks to understand how positive and negative energies created by the elements of water, fire, air and earth interact with the human experience and are powerful enough to even affect the afterlife.

During these lessons, and by adding the input of spiritual proxies, Mr. Megargee searches for answers to understand why as humans we often experience unsettled, chaotic moments seemingly driven by the energies around us. Together, they tackle questions like:

- Where does the energy come from?
- Why is it there, and how is it passed from person to person?
- Is it possible to curtail the negative effects these energies have on both humans and the afterlife?

Answering these questions will require readers to look beyond the obvious and embrace the uncomfortable.

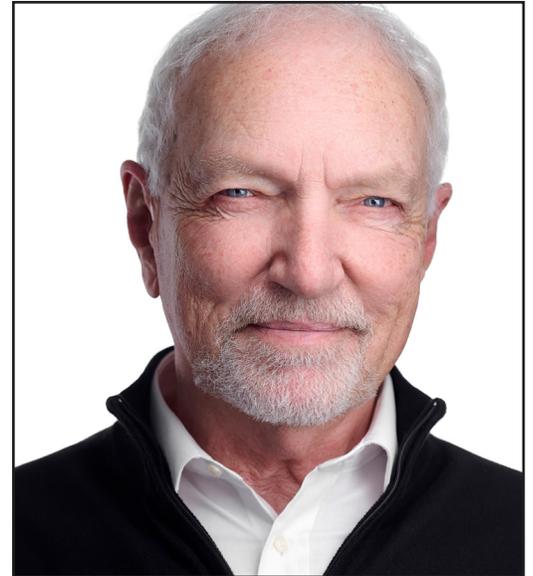


NOT YOUR USUAL SPIRITUAL EXPLORER

AUTHOR BIO:

Bud Megargee is a former senior behavioral healthcare executive; a Washington, DC, healthcare lobbyist; and an independently published, award-winning author of five unconventional spiritual memoirs. He began writing after exploring Eastern philosophy and alternative medicine techniques in the professional treatment of emotional challenges at a Taiwanese Buddhist monastery.

Mr. Megargee serves as the CEO for The Megargee Healthcare Group, specializing in developing behavioral health medical intervention and transformation strategies, and lives in the beautiful green countryside of southeastern Pennsylvania.



FROM THE AUTHOR...

I was one of four siblings from a blue-collar Catholic family who grew up in a deteriorating steel town in Southeastern Pennsylvania. After High School I attended a Midwestern liberal arts college, graduating with a degree in Psychology. Over time I continued my studies at Temple University in Philadelphia eventually completing both my Master's and Doctoral programs while studying Health Education and its contribution to the Psycho-educational process. I augmented my academic experience by training in both Humanistic and Contemplative Psychology into the later 1970's – initially as a clinician, later as a senior healthcare executive and finally as a Washington, DC healthcare lobbyist.

Despite my conservative nature and professional association with the for-profit behavioral health community, I was privately drawn to the unconventional theories of alternative medicine and Eastern philosophy in the treatment of behavioral challenges.

While living in the suburbs of Washington, DC, I studied at a Taiwanese Buddhist monastery in Northern Virginia invoking simple meditative awareness in an effort to bring clarity to my personal and professional issues.

It was at Wat Yarnna Rangsee, where I met an elder monk who dispelled my skeptical beliefs. He indicated the following: in my personal and professional life there were teachers available with gifts that could not be explained; and if those gifts were needed, perhaps I would find them – or they would find me. It was at this point that my unconventional journey began.



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SAMPLE CHAPTERS

**BUD
MEGARGEE**

SOUL AFTERLIFE

**Beyond the Near Death
Experience**

কোঁমদীহুঁষা

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AUTHOR'S NOTE

As luck would have it, for the duration of my life, I have securely stored all my life imprints—the triumphs, disappointments, warnings, and blemishes—for safekeeping. One thing that I cannot warehouse, however, is my unanswered questions, and at the top of that list is this: What happens when this life comes to an end?

Here is something that I seldom talk about: during stolen moments of meditative reflection, I often become aware of the actions that drive how I view the aftereffects of my life. Every so often, I develop an uneasiness about all of this. This unease hinges on the muffled thoughts that seem to connect with my built-in stability—something that I am not always in touch with. In these moments, I struggle to exchange my newly meditative calm for everyday human awareness. Despite this tussle, I inevitably come to realize that there are serious questions about the purpose of my life and the possibility of a soul life hereafter.

I would like to think that a desire to find answers to these questions might offer a thoughtful approach to the existence of an afterlife—a soul life that is architecturally designed to balance out my ego's need for continuance. My thoughts on this matter? Maybe if I could construct an expedition into the

realm of souls with an optimistic viewpoint, the possibility of clarity, mindfulness, awareness, and, in the end, purposefulness, would exist.

Being human, I am inherently calibrated to experience some separation between what I have been taught and how those learnings relate to my human experience—my lifelong conditioning. This gives me the ability to proclaim that I am unconditionally able to distinguish between the real and the unreal. As a writer, however, I approach this afterlife conundrum with questions, and the desire to know that there is a deeper understanding to be had about life’s mystical puzzles. Specifically, when I die, is there some type of continuation, and if so, what does that look like?

As a result, what follows is an intimate, interactive, and Socratic-like journal that explores the possible aspects of an otherworldly soul life. My interest focuses on the existence of both human and spiritual energies that, time and again, reside in the untraveled hallways of life.

There are occasions when the journey to answer metaphysical questions requires the assistance of others, who have unorthodox skills. To gain this assistance, I traveled to the rural, mountainous community of Berwick, Pennsylvania, as I have throughout my multiyear voyage, to seek the partially voice-channeled assistance of Shirlet Enama. This oddly talented and bold oracle has the capacity to see and contact spirit/soul guides from the “other side.” I have worked with this individual before, and it is through this relationship that I have the ability to compare my academic and Buddhist teachings with

spiritual schoolings through souls who know me better than I know myself. In doing so, it may be possible to examine and resolve the questions I have about the continuation of the consciousness that I understand to be Bud Megargee.

As I have stated throughout my unworldly excursions, it is not my intention to convince anyone of one unique spiritual or religious belief over another—especially regarding what may transpire following our lives. Rather, what follows is simply a continuation of my spiritual learning experience and pursuit to find answers to seemingly unanswerable questions.

All the resulting dialogues are not intended to validate the existence of soulful monks, spirit guides, or otherworldly energies. I am unpretentiously asking nontraditional questions and, in doing so, pressing up against the boundaries of my long-established spiritual beliefs.

CHAPTER 2

The Soul's Seven Senses

On a warm fall day in the early seventies, I, along with a small group of recent psychology graduates, was volunteering at a community crisis clinic located several miles from the King of Prussia exit on the Pennsylvania turnpike.

We were admiring the summerlike weather and local traffic from our front door when the emergency intercom rang. The Pennsylvania state troopers were inbounding with a young male who was found semiconscious on the side of the road. They were indicating via mobile and pager that it was a potential drug overdose.

The clinic was located less than one hundred yards from the local hospital emergency room, where our medical director was a staff physician. As luck would have it, he was on duty. His team was placed on notice, and because I had made the initial call to the ER, he instructed me to accompany the troopers.

Without much notice, the state police vehicle approached the south side of our building, and the trooper who was driving called for me to jump in.

A designated treatment team was waiting at the ER entrance, and while extracting the young man from the vehicle, I noticed the patient's complexion; it was a light shade of blue—he had stopped breathing. I paused for a moment and forced myself not to freeze. Watching a person dying up close was a first for me.

For anyone who has worked around trauma centers, they are magical—a process of adaptive, organized chaos. I remember being dazzled by the synchronicity of events. In this case, there was a flurry of action, and the man conducting all the activity was my medical director. I remember thinking, “These people are amazing.”

The state troopers' notes indicated that the young man's name was Whitney and that he had been hitchhiking across the country from California. Unfortunately, he now found himself fighting for every breath in an unfamiliar town, three thousand miles from home.

The attending physician called for the standard overdose protocol—an immediate naloxone HCL (Narcan) injection—and I was amazed at what happened next. In less than a minute, the young man became conscious, looked at everyone in the treatment room, and then commenced to pull out all the tubes that were administering fluids. Predictably, he sat up on the edge of the gurney and announced, with emphasis, “I'm out of here.” Placing his stethoscope around his own neck, my medical director looked straight at me and said, “He's all yours.”

Fortunately, with the help of the nursing staff, we were able to convince Whitney to stay for the evening by informing

him that the Narcan would eventually wear off. I remained at the ER until he was placed in a private room within the hospital tower and promised the staff that I would return later.

I recall this story, not because of the actions that brought Whitney to the emergency room or the therapeutic interventions that followed, but because of the events that transpired later that evening.

When I arrived back at the hospital, Whitney seemed far off and emotionally detached. There was something in his eyes that kept me at a distance—something deep, troubled, intelligent, and dark. This was a young man who did not want to be reached.

Patiently, I sat across from him and waited. I told him I was there only to assist and that if he was not comfortable talking, that would be OK. What I did not expect was what he revealed to me just prior to my leaving.

As I moved toward the door, he quietly uttered, “Do you ever think about dying?” At first, I was taken aback, and I must have had an odd expression because his eyes widened as I responded, “Not very often.” Closing his eyes, he whispered, “Are you interested in learning what it is like?”

For an hour and a half, Whitney described what I have come to accept as his near-death experience. His story recall was absolute and animated, and the emotionally laden details rendered a picture as if it were all happening in real time. I was so hypnotized that I failed to take a single note—I just listened.

He expressed, in detail, a liberating physical detachment from the planet, in which he was transfixed by his ability to

see and hear everything all at once—it was as though he was on total information overload. He described how he had observed all the ER interventions, including how the people treating him moved about the room. With a wrinkled, confused brow, he tried to express how he was able to monitor his surroundings and yet sail through what he described as a swirling, cloth-like corridor at the same time. Every so often, Whitney would dwell on how the force and rapidity of what he experienced were now affecting his human psyche and the ability to return to a grounded emotional state. In an offbeat way, he was questioning his mental stability.

“It was all so real,” he explained as he tried to characterize how he encountered several vaporous figures that were lovingly approaching him but not clearly definable. And finally, I recall that he expressed his surprise at being revived. It was an awakening that caused an emotional disappointment, because while he was “dead,” he had finally felt at peace with himself.

As I drove home later, I thought that Whitney’s life must have seemed to be blissfully whipping by until his brief encounter with death. And now I believed it would be forever changed.

I am telling this story because it is one of those life experiences that initially appears to be odd and later turns out to be privately retained for future reference. Now, however, as my journey takes me to the outer edges of Whitney’s experience, I think more about the evening I spent in Whitney’s hospital room.

We lost contact with Whitney after his discharge two days later—he had demanded the discharge. I presume he went

back to California, but there was no way to know. What I do know, however, is this: Laz has shared two important aspects of the afterlife that directly relate to Whitney's story.

First, the tunnel is not something that we pass through, like a doorway or passageway to another dimension. It is our aura, our human energy field, spinning at the frequency and vibration formed by the experiences of our current and past lives.

Second, NDEs are not complete examples of a soul's life after death, despite the intermittent pause in our bodily functions. Soul life initiates with a complete disconnection from the human shell. NDEs merely walk along the perimeter of a soul existence. Laz suggests that absolute soul detachment from the human shell is different; it is multifaceted, and what we experience thereafter ranges widely and is extremely complex.

With the injection of those opioid-antagonist chemicals, Whitney apparently avoided the faceting of his energy. Sadly, he was incapable of verifying the existence of an "octopus head." And finally, he was powerless to give a preview of the seven senses of the soul.

I suspect that the seven soul senses are very different from Whitney's brief encounter with the afterlife. I believe I should strap myself in for the ride.



Laz: With tonight's discussion, I could continue with the birth of a soul, but that is not important or what most people need to know.

Shirlet: I would agree, Bud. Most people who visit with me want to know if an afterlife—heaven and so forth—is consistent with their religious beliefs.

Bud: Do they simply want to know, “When I pass, what will I experience?”

S: Yes.

L: It is possible that when you pass, it is your “spiritual thought clearance” that will decide which spiritual door you open and what vibration level you will be operating from.

Remember, the soul is faceted like a diamond, and when you pass, your soul goes into the remaining levels of the octopus, as we previously described. That is the first thing you need to become aware of—your energy will “roll over” to the other incarnations. The soul needs to complete all those lives and the learning that was intended. There will come a time when the last human shell in your octopus tentacle group passes, but before that, your energy—that which you understand to be Bud Megargee—disperses into the seven different senses of existence.

B: I have a reasonable but confused understanding of the soul faceting, but it is not consistent with my spiritual or religious upbringing. I have never heard of the seven soul senses.

L: I understand. When you pass, and a specific learning

octopus tentacle has been completed, the focus becomes the seven soul senses, and every one of them is searching for its own vibration level. Let me go through each one—then we can talk more.

One of the primary senses is love. This soul viewpoint is the part of you that wants to remain in the human vibration field that you developed while living and watch over and protect current loved ones—your children, wife or husband, and so on. Do you understand? Several authors have written about this, and on occasion, people who experience what you call “near death” get a distant glimpse of this sense.

There is an additional soul sense that is called fear. This has a position of concern or worry. As a result, it fosters the possibility of the soul hiding or going to a realm that is perceived as more comfortable. It retreats to a more comfortable place, similar to living in its human shell.

A third sense is identified as peace. This part of the soul desires a higher vibration level than it achieved during the human incarnation. It is contemplating a reincarnation into a new human life, or it may wish to remain stationary and heal from the wounds that it has experienced in its earthly incarnation. The road chosen depends on the frequency that was attained while living.

The fourth sense, which is important for you to know, is hate. This segment of your soul is resentful, angry, revengeful, and sick of things. This isn't just you; every human has this sense. It seeks problems or wants to get back at people—and it can because it will have the power. This is not the most

attractive portion of the soul, but it could be an answer for some human hauntings.

The fifth sense I will call God or perhaps better stated, a God connection. It is the link that wants to ascend and raise its vibration so as to become a creator in its own right and watch over other people. In a way, with its interest in watching over others, it is trying to become like me.

Now, the sixth faceted sense is the zone of karmic events. This is the aspect of the soul that takes the beatings for all the incidents that were carried out during the last incarnation. This part of human energy can stay on its most recent plane of existence. Additionally, it can stick to individuals who were involved in a specific karmic event or go to a much lower vibration to resolve its karma. This portion of the soul is very powerful and can unite the other facets—essentially having them share in the torment it is experiencing. This is what some consider hell.

The last sense, the seventh, is the most interesting of all the faceted senses. This is the part of the soul that knows about everything—time, the Akashic records, all spiritual planning, past lives, and the map of who you truly are. This is the part of the soul that is the “overseer.” It collects every other faceted sense of the soul so that things are not running amok. This segment takes the responsibility to ensure that the other faceted senses pull together and begin the process of formatting for reincarnation. You cannot reincarnate until all the senses have completed the voyage within their specific area of responsibility and come together to make you whole.

B: Are you suggesting that each of the seven senses relates to one of the seven chakras?

L: They only relate to them—they are not directly connected.

B: I have so many questions about all of this. But first, upon passing, the soul does not go to one specific sense but is split into all seven by some percentage of energy or vibration?

L: Remember our diamond analogy. It is as if the soul has been split like a puzzle, and it needs to sort out these experiences so that it can come back together and know its position. You are right—the percentage you reference depends on the vibration level of the soul upon passing.

B: Interesting. Throughout my life, I am exposed to these seven senses, and when I pass, there is a portion of my soul that isolates to each of these areas?

L: Yes, but not as a singular group—as the faceted or diamond portions of your soul. Let me emphasize again: you cannot consider reincarnating until all the senses have explored these areas and are brought back together.

B: What is the simplest way to understand this very radical concept?

L: Say that you are an orb, and you have been cut into sections

like a pie. When you pass from this incarnation, the part of you that is love goes to that sense, the part that is peace goes to peace, and so forth—portions of your energy or soul direct themselves to the appropriate sense.

B: Because I have had those seven experiences?

L: Correct.

B: Take me further down this path: Once my energy has been separated into the seven sections of the “pie,” what happens?

L: You live in an existence within those seven different “senses” until you have been reeled in by the seventh sense and brought back together as the energy that you understand to be Bud Megargee.

B: Exactly what must occur within each of those six “senses” for the seventh sense to bring all the energy back together?

L: Each sense must live out its connection as a soul, not as a human.

B: Within the spirit world?

L: Yes. It is not my intention to confuse you any more than I already have, but your questions might answer why there are so many hauntings. That is why some souls are seen after they

pass, and others are not. Some are working out these requirements and are drifting into the human realm.

B: I believe I am getting closer to understanding: you live out the connections or experiences as a soul within the vibrational level that you have achieved while a living human.

L: Yes.

B: Is that why you have emphasized the importance of attending to my spiritual vibration while living? Because if I am operating at a higher vibration, I would be in any one of the six senses for shorter periods of time?

L: Essentially, yes. However, what you describe as time is of no importance here. The higher the vibration, the quicker the voyage. For some, like many monks, it is a blink of an eye. Others, from a lower vibration, cannot comprehend anything that they see, and sadly, movement takes a longer period.

B: Laz, what relationship does this have to the different dimensions or universes that you have discussed in the past? Can the soul's energy, within one of the seven senses, resolve its issues in alternative dimensions?

L: Yes. An obligation that is not human is no longer a human obligation. Only your shell is here to address the human

obligation. When the shell passes and the soul is disconnected from its prior obligation, the human interest is removed.

B: Let's slow down for a second. Once I have completed my octopus-incarnation responsibilities, what is the first thing that I experience? Is it the splitting of my soul into the seven senses? And if so, is that traumatic?

L: For some, the answer is yes. Others experience it as a release—a great release from being in a tight space and finally free from it.

B: And is my consciousness or ego aware that I have been split into these sections?

L: Your consciousness only experiences the sense that you are in at that time. Each portion of your consciousness is experiencing only that area. Lower-vibration human egos have a difficult time comprehending that.

B: I can't imagine what it would be like to have what I consider to be myself split into multiple sections.

L: Let me give you some additional insight. If Shirlet passed, what she would understand, including the separation of consciousness, is dependent on her very high vibration level. If it were not as high, she would experience a great deal of confusion.

B: So, as an example, if her vibration is ninety on a scale of one hundred, most of her energy would be gravitating to the seventh sense—the overseer?

L: Absolutely. But let me introduce one additional important human piece—and I am doing this because you have had an interest in treating people with traumatic experiences during your career. There are times when, as a human, a portion of the soul can split off if it has experienced extreme trauma. Especially if the experience was so bad that the soul cannot comprehend, forgive, or get through it. Part of that soul stays with the living after death—almost like it is trapped. Strangely, this part of the soul remains “lost” until it is brought in by the seventh sense and healed. Then that soul energy is complete and can start considering reincarnation.

S: Wow. I have never heard of this.

L: Shirlet, if this split is not corrected, that would leave an imprinted portion of a soul on earth that did not want to be here. Perhaps these are some of the souls that you see from time to time.

B: To be clear, it is stuck in the spirit realm and only appears on earth to someone with an extremely high vibration level, like Shirlet?

L: Yes. I bring this up only to emphasize again how the energy

of a soul has the capacity to segment itself—how powerful it is—and that the human consideration of a soul forever remaining a singular, intact energy field is a false teaching.

B: I would like to think of myself as an average person who has believed that I am one hundred percent of “who I am,” and that upon passing, one hundred percent goes to a desired place.

L: That is sad. You would be so wrong, because even while you are living, there is so much more about you to understand; your thinking is not even close to what really happens. It is your human life conditioning, essentially your ego, that keeps your thinking at a lower vibration level.

B: Help me to understand what I often think about: What is the first thing that I will experience upon passing? Is it the tunnel that individuals having an NDE refer to?

L: The simplest explanation is that you leave your shell—it is an exit process. You are exiting at the vibration level that you achieved while living—that is the tunnel; it is that simple. If your octopus-tentacle experience is complete, your soul divides into the senses all at once. Isn't that interesting, how many of you are leaving by splitting?

B: Is this a universal experience for all souls?

L: Hardly. Remember, the tunnel that everyone reads about

is not always an intact energy. It is the aura of the individual spinning at the vibration level that was achieved while living, and sometimes there are negative attachments that slow things down.

B: Are some souls frightened by this different interpretation of passing?

L: That could be the case in some sets of circumstances. It could be fear, maybe confusion—it depends on so many different things.

B: Is it possible that everything that has ever existed is available to the soul who just passed?

L: Yes. Think about this—if all thought creates a solid form, then all thought is available for a passed soul to see or experience as it moves about the seven senses.

B: Can that be the religious understanding of a “life review”?

L: No. It is simply a possible outcome of an experience that may occur if you are at a lower vibration level. Everything that has been thought is available to a soul, and that could be terrifying.

B: If you happen to be at a lower vibration level, how do you find a way through that fog?

L: The best remedy is to have a higher vibration level before you leave the shell as opposed to trying to figure a way out once you are in this fog. You need a high level of vibration to ascend past anything undesirable.

B: I would like to go back to some of my Catholic teachings. If someone believes living a good life is a ticket to heaven, can that happen?

L: Absolutely. You can create your own boundaries and your own world—so to speak—but you will still run into the creations of others. You experience more than just your own creations.

B: And as an example, if a portion of me is in “heaven,” would I still experience the other six senses?

L: Yes, and those experiences would be going on at the same time as your experience in heaven. Can you see why the seventh sense must bring everyone back in to form a whole? That part of your energy navigates the trappings within the other six senses.

B: Is there ever a time after the soul splits that I would become aware of the split, and is the overseer communicating with the other six senses to draw every portion of my energy back?

L: Yes. However, if your vibration within each sense is at the same high level, that would ward off any intrusion by other energies.

B: My thoughts keep coming back to the issue of how much time is spent in each sense. Perhaps that is because I do not like the thought of being separated.

L: Time is not a state of being on this side. There is no time, so I could never give you an idea of how long something would take—especially this. Things vary and often depend on the soul's vibration level and advancement through the lifetimes of learning. It would also depend on the frequencies of karmic debt.

B: Laz, how would you explain this discussion in its simplest terms?

L: Hmm. It is an extension of the soul's conscious mind. That is what we have been talking about and what is not traditionally taught. Think about what you have been taught by your Buddhist friends—like they have said, you are more than you think you are.

B: Yes. It is interesting that, from time to time, you come back to that phrase.

L: If you stop and think about what we have discussed, it does start to answer the questions that many humans have—the questions that they cannot get answered because they think that the answer is going to be one individualized statement of all things conveyed upon them through religious doctrine;

however, it is totally out of the realm of that. In the ancient days, some of the great kings and certainly the Egyptians knew about the parting of the soul, and they did attempt to have people try to separate the soul while they were conscious. They knew that the soul had the capacity to split and wanted their consciousness to control it.

B: And the purpose of this?

L: To bring back all the things they needed to know so that they could have the evidence. To bring back the secret of eternal life.

B: Fascinating.

L: If someone could take the fragmented portions of the soul and learn from them before coming back into a whole new life, think of the knowledge that could be gained. It would be shocking. Could the human mind even take it?

B: I am left with this thought: if I believe what you say and have an awareness of this discussion, then I could work on my vibration to avoid being trapped in any of the senses for a protracted period.

L: Yes. Think of it this way—think of a web as high as Mount Everest and down to the deepest portions of the ocean, made up of nothing but extremities that people have thought up and

created, all operating at a lower vibrational level. Now think of a soul passing and disconnecting and fragmenting into that web. If this occurred, how far and how soon do you think it can be retrieved from that mess? In a case like this, it is difficult for the segmented portions to even find one another.

B: Are you suggesting that if your vibration or frequency is at a certain level, you could leap over this web?

L: That is your learning for tonight. You need the right inner workings to ascend, meaning your spiritual development is high enough to go through all we discussed tonight—quickly, like it doesn't exist. You must be nimbler than a spider.

One last thing before we stop. You have been reading about near-death experiences. They are just that, near death. The reason no one has reported on all we have discussed is because these individuals did not die. They always returned to the human shell. They may experience a different vibration level or a thought form that they created, but they are still coming back to a human shell—meaning that the soul does not fragment, and they are intact as one form of energy. Once a soul fragments, then you are dead.

B: Why would some report seeing images of people and so forth?

L: Why wouldn't they? They are always around you; Shirlet knows this, and so do the animals. When you are out of your

shell, temporarily or otherwise, your spiritual eyes are wide open. Don't misread this—there are times when souls close to them try to meet up with them and escort them or help them ascend, mostly anticipating that the parting soul might be at a lower vibration level.

B: This is a lot to think about. How will we expand on this next time?

L: Let me leave you with this because I know many will be confused about the splitting of the soul and the loss of ego identity. Think about being in a rainstorm and every drop of rain in the town where you live being part of your soul—that is how everything begins; that is how your soul splits.

To build on what we have already discussed, I would like to talk about what breath really is and the role it plays.



I believe we tend to think more in terms of what we are doing and less in terms of who we are becoming.

You might want to think of it this way: We live within a defined circle of life. That which shapes the circle around us is made up of things that we see and things that we do not see, things that may be described and things that are beyond all power of description. It is also made up of things that we may do and things that we may never do. Yes and no each has its proper place in the shaping of the circle, and if the circle

is to remain unbroken, we must have complete awareness of every part of it. It is the awareness of the circle's elements that brings out our sense of being, to who we are becoming.

My Buddhist friends believe that our nature is that of a wave—sometimes we are the wave, but we are never separated from the ocean (inter-existence). That we come and go in many appearances, having been transformed by our life experiences. That everything in the world comes into existence in response to cause and effect—that nothing exists in absolute independence of other things or arises of its own accord. Traditional Japanese culture refers to this as *Inga*—literally translated as “destiny” or “fate.”

I often leave these sittings internally at odds with what I have learned. Fortunately, the process of transcribing the audiotapes behaves as a filter for me—it amputates the internal conflict I walk away with and allows for welcome awareness.

Here is an example of that awareness. In many ways, the soul's seven senses give emphasis to the responsibility and consequences that are attached to my thoughts, words, and actions. They highlight that my lifelong interactions are the only worldly belongings that convey to the spirit world. My earthly dealings are the ground on which I stand while breathing—but the aftereffects of those actions are somehow securely preset to each of these seven layered senses.

Karma is a word occasionally used to describe human events. Some think it describes “fate” or some form of cosmic justice. In fact, karma is a Sanskrit word that, when properly

translated, means “action.” Within a Theravada Buddhist community, karma has an even more specific meaning; it is a label capable of explaining all of life’s volitional actions.

On the face of it, the dialogue on the soul’s seven senses has given me a lot to analyze, and admittedly, it is “out there.” Yet in its simplest form, I am at ease with the notion that when a soul embarks on an afterlife journey, it is merely meeting the fruits of its human karmic actions. My self-willed acts—what I choose to say, think, and create—produces an energy vibration that sets into motion the laws of cause and effect. And adjacent to that is every achievable timetable needed to climb above what I have amassed.

At present, I am increasingly sensitive to the idea that my ego and personality may not continue permanently intact following my death. To be more precise, that I may fold into a larger energy entity—one in which I am only a small fraction. For now, I can’t yet come to terms with that fact.

It is hard for me to envision what connection breath has with the seven senses—or the octopus analogy, for that matter. My only assurance is that I am likely to experience another eye-opener.

CHAPTER 8

Soul Life

*The uncertainty of any life is the brain
and ego's biggest challenge*

-Unknown

I once read that Einstein suggested that having an active imagination was more important than knowledge, hinting that the former required an obligation toward nonconformity. At this point in my adventure, Einstein's recommendation may serve as the prerequisite for undertaking any deeper voyage into a realm of afterlife soul activity.

In being offered a banquet of alternative afterlife ideas, I am presented with a next-world picture that is much less comfortably predictable than I would have anticipated. Ironically, these troubled viewpoints may have lessened the burden of my venturesome responsibilities by creating a new space for me to mentally try out unconventional afterlife options. As a result, my latest visit has challenged my ability to skip out on the secret routines that my ego has tried to engrave on my

current incarnation. Mysteriously, I find myself welcoming that outcome.

Going forward, I am hopeful that with every passing spiritual encounter, it will get easier for me to cut to the chase regarding this afterlife adventure and apply the mental agility necessary to formulate an understandable post-life existence. Unfortunately, with everything that has been shared up to this point, I fear precisely the opposite—that there are times when I just may have an unyielding calcification of traditional spiritual values.

Those willing to research the life of a soul may find themselves forever trapped within the informative testimonies put forward by near-death experiences. As Laz has repeatedly submitted, NDEs only walk along the perimeters of an all-inclusive afterlife existence. Having been taken by surprise by this dilemma in the past, I accept that there is likely not one single, universally accepted human reality of an afterlife world waiting to be transcribed for all to embrace.

And what sits at the end result of my current debate? I am counting on a succession of continuing dialogues with Laz to marshal in helpful answers to any remaining questions that I may have about the world in which he resides. Realistically, there is no other alternative.



Bud: We have covered what happens when a soul passes and the multiple levels that it experiences in the past, but tonight

you wanted to talk about soul life and the decision-making process to reincarnate.

Laz: All of that depends on the soul, does it not? It depends on the variations at the time and the soul itself. The soul needs several things before it starts making decisions. A soul always needs to have a past, a present, and a future. All three of these need to be copied all at once. Everything else is a “fill-in.”

You have to be involved in all of the learning during an incarnation. How can a soul be learning about the past, present, and future if it is not existing within all three? To not embrace this would be narrow-minded.

When a soul envisions what is coming up within the next incarnation, it needs to see the total picture. Here is an analogy: it is like making a sandwich where you concentrate on the middle section, the meat and the cheese, but neglect the two pieces of bread. You have to experience the complete picture.

B: Walk me through this, because it is confusing.

L: Once you are located in the head of the octopus, you are in a position to create new versions of multiple soul experiences. The soul has newly formed energy, new tentacles of incarnation to be dropped, and new adventures to consider in the past, present, and future.

B: And these decisions are being made by my merged or complete energy?

L: Absolutely.

B: To be clear, when I am ready to reincarnate, do I have a clear path to create future multiple incarnations or “tentacles” around a learning experience of my own choosing?

L: Yes, absolutely. But remember, it will all be influenced by the karma you created during your most recent incarnation—the residual energy of all that occurred. If it is intense karma, you will have to first “ride that out” and see what you can learn or go back into those episodes to correct things.

B: Would it be possible to apply that historical karma to a new series of incarnations?

L: Again, remember—never think narrow-mindedly; of course, you can. Additionally, you can do that by choosing to reincarnate ten thousand years ago on this planet, ten thousand years ahead, or next year—all having the capacity to operate on different levels.

B: Based on the conscious decision-making of my soul?

L: Not always. Karmic events come into play, and also what the grand council would like you to experience. It is actually a dual decision made by you and those members.

B: Once I am fully prepared and informed, is that when my

energy is focused on what I will be designing for incarnations? Planning my next soul expeditions?

L: Once your energy is resolved and within the head of the octopus, you have the capacity to do a lot of things. One thing we have not mentioned, however, is the choice to have your soul rest. Most souls are exhausted when they reach that point. Think about how exhausting it might be to live multiple lives in multiple dimensions all at once.

B: Expand on that for a moment: How does a soul rest?

L: At the end of these incarnations, when the energy comes together within the head of the octopus, sometimes a soul will take more than a thousand earth years just to recuperate before any reincarnations are planned.

B: I do not mean to respond foolishly, but are there occasions when a soul might go on vacation?

L: It depends on what the soul thinks. For example, if the soul wanted to be on a beach, that is where that soul would be. The soul communicates with thought and travels at the speed of thought. When a soul is whole, its responsibility is only to the creator.

B: During an excursion/vacation, is the soul always regenerating its energy?

L: It needs to do just that. Some souls are so depleted from lifetimes of unplanned emotion that a period of hibernation is required.

B: You once shared that there is a crystal city that you visit. Is that a place for a soul to regenerate?

L: One hundred percent. It is a place to gain energy; plus, the soul needs to be in a position to be whole before it can start the process of copying itself and creating human shells. If it is not, then it runs the risk of bringing back the suffering, pain, and incredible loss that is still on its aura—the soul needs to cleanse itself.

B: While regenerating, the soul is also mapping out its next incarnations—correct?

L: Over time, yes, it will.

B: At this point, is the soul also interacting with its council for input? Also, is the soul interacting with the other soul energies, its soulmates, the other energies that reside within its octopus head?

L: How would you not be interacting with them when you have become one? You would be all-knowing at this point. It would be like this: You have a hand in one area, a leg in another, and so forth. Eventually, you become one—one whole body—so you would be interacting because you have become

whole again. Think about and remember this: once you are there, you are interactively all-knowing, so it would make sense that you would know what the other energies are thinking and suggesting.

B: This is important for me to grasp. The five energies residing within my current octopus head, is that the energy that becomes whole?

L: You are suggesting something different. Your energy, that of Bud Megargee, is now whole and all-knowing and able to interact with the other housed energies.

B: I believe that I now understand. I can “socialize” with the other components of the octopus head if I desire to do so?

L: Only if you prefer it. Some souls prefer to go with their own thoughts and cleanse themselves for a time, and some do like the company of the others within the octopus head.

B: Once whole, are there occasions when I would “loan” some of my energy to one of the others within the octopus head?

L: You are not at that level, but a highly advanced soul would be able to assist other soulmates.

B: Once my incarnation plans are decided, my Bud Megargee consciousness is exclusively isolated to a new series of

proposed experiences/incarnations, correct? There is no “carryover” to the other unplanned experiences or appendages?

L: Correct. Further, once you have concluded all of your discussions about the multiple incarnations, all the tentacles are dropped at once to address the variations of the learning experience. You would always be cautious so as to not fragment the soul any more than is required.

B: The recommended “master plan” is approved and then implemented; is it that simple? The cycle of incarnations starts over again—in multiple versions, worlds, genders, dimensions, and so forth?

L: There is so much that the soul desires to learn—multiple discrepancies are essential.

B: Laz, can you take a moment and summarize what we have discussed tonight?

L: That would be easy: the soul is a seed. Think about that for a moment. A seed is something that you put into the ground, and whatever grows comes back every year. For example, think about the flower—it comes back every year. It has a code built into it reminding itself that it is a flower, so it copies itself. It might have different-colored petals from time to time, but it is always a flower. The soul is a seed. It sows itself, sometimes at different dimensional levels. It is coded to know that it is a

soul, so it copies itself and adapts to its environment to create the shell that is needed to function and thrive.

Ask yourself this: Why wouldn't something that is fashioned from the creator have multiple purposes? I would think that you might expect that to occur. It is like your country home—you have a room where you rest, a room where you hang out, a room where you cook. Certainly, a soul would have the same flexibility as your cottage. The soul creates a world so that the shell can function and thrive.

B: Laz, you have been teasing us all evening about carbon copies. Is that the topic for our next discussion?

L: Yes, but before we depart, I want you to try something. Do this for me—hold up your hand and imagine the function of each finger. For example, the thumb could be used to hitch a ride, the pointer finger to give direction, the middle finger to send a message, the ring finger for jewelry, and the small one for hand balance. Now, what about the palm of your hand? Could it be that your fingers are analogous to the octopus's appendages and your palm the head of the octopus?

One final comment: for a moment, think about the power that is created when you close those fingers and make a fist—that is similar to the power you have when your appendages/life experiences are completed, and your energy is whole within the octopus head. Perhaps that story will make more sense for some.



Tibetans have an expression for the challenge of maintaining a relentless mind while deliberating important transitory life issues: “tossing wood on the fire.” Regarding my afterlife mystery, this is how I have interpreted that phrase. Generally, Buddhists believe that people go through life taking note of the life questions that routinely provoke their inability to stitch together both repetitive and unadulterated viewpoints at the same time. By adding unfamiliar and/or alternative information to the woodpile, they find change and flexibility where before there were undeniable, lifelong certainties. Essentially, they are exposing the building block for new points of view and untried opportunities.

As a result, the continuation of this afterlife journey has carried me to a similar point where the thoughtful consideration of abandoning historical soul-life beliefs might provide a departure ramp from my fictional ego death spiral.

Let me explain the previous statement further. My instincts have always led me to grab hold of what I know or what I find within my limited life experiences. This distinct, direct, and immediate perspective has always served as the initial concrete-dispensing device for my human ego. As an example, whenever threatened by a change in attitude or conviction, I struggle to quickly cement things back into place. Unfortunately, this only serves to provide another way of justifying the aspects of my personality that refuse to set adrift longstanding religious afterlife dogma.

My final thoughts, for now, I believe the wall protecting my ego debate is crumbling. With each passing session, it

changes from an object to the process that shadows my tendencies for capturing and holding on to my previously fossilized ideas about the realities of a life after death.

Sadly, I believe that this predicament could be a feature of my current life karma—that today’s spirit-world pursuits tend to coincide with what I absorbed in the past, and in so doing, my tendency to avoid change is heightened. The net result: perhaps my new spirit-world convictions are being pressed forward to the current moment—and like my soulful friend’s version of a soul’s hereafter plan, these new beliefs will begin “seeding” themselves.

As previously mentioned, to continue my spiritual expedition, Laz next wants to further address how and why a soul would “copy” itself.

SAMPLE CHAPTERS

BUD MEGARGEE

THE AFTERLIFE EXPERIENCE

How Our Association With
Nature's Elements Shapes
The Outcome

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Author's Note

There are two principal issues to discuss before we start. I need to put into proper context why I continually find myself writing about the world of souls and, more importantly, what you are about to read: *The Afterlife Experience: How Our Association with Nature's Elements Shapes the Outcome*.

First, I never intended to write about an unconventional journey into the world of souls. Privately, I would tell friends and family that I was simply sorting through a few intimate personal and professional issues, and journaling helped me understand my life questions. In truth, I was attempting to balance several random spiritual moments that refused any form of resolution. In writing about them, I found relief.

Second, exploring the unseen world of souls was like opening a door to an unexpected form of consciousness. Unfortunately, I was quick to learn that freshly acquired open-mindedness was only the introduction to a spiritual journey. As I progressed, the shifting currents of my adventure became more than I could have imagined.

In the beginning, I was trying to show what an edgy, competitive, stubborn author could contribute to an unconventional topic: the world

Author's Note

of souls. There was a sense that I was perfectly capable of navigating this brave new world—a universe composed of unforeseen energies and dreamlike secrets. What I was unprepared for, however, was how such a voyage would change the way I think about the everyday world in which I live.

Here is an example of what I am talking about. At times, I find myself set adrift in a series of chaotic life outbursts. These awkward moments have the capacity to stop any thoughtful life plan. They tend to fill my thoughts with a recognition of emptiness that forces me to look for what exists beyond what I experience.

There are stretches, however, when I can grasp these unusual energies. During those moments, I find myself asking questions: Why do most of us continually endure so many moments of self-doubt and confusion? The intensity we feel—is it nature's planetary story inflamed for rare occasions, or is it purposely designed?

I believe the key to human curiosity is having the ability to silently pause and think about the secrets that torment us. In these solitary instants, the broken emotional energy we feel may require that we shadow nature's truths and ask simple questions: Do nature and its elements participate in this madness? Do they encourage these happenings, or is it merely a dance we create through our thoughts and actions?

One theme that is universal throughout my previous spiritual narratives is the storybook framework and collaboration of all energy. Within the limits of my initial writings—*Soul Sins*, *Soul Mechanics*, *Soul Imprints*, and *Soul Afterlife*—there is a connection of energy with the natural elements. Ironically, this fitting together of energy may play a role in outlining how we will navigate the wealth of afterlife opportunities that exist.

In the end, however, it is our stockpiled human energy that defines all outcomes—individually, ecologically, or within the intimate fabric of our human social order. As a result, in *The Afterlife Experience*, I have chosen to examine the spiritual explanation of how the roles of water, air, fire, and earth affect what rests beyond this life.

What follows is the intentional submerging of mystical narratives in the turbulence created by positive and negative energies that are attached to nature's elements. Not everything we experience is exclusively tilted toward disorder, but we need to find our equilibrium. And the prerequisite to achieving that balance rests in answering this question: Do any of us possess the ability to identify the required energy necessary to set the scales within nature's basic elements? If so, we can ensure that all of us can live in a sensible world. *The Afterlife Experience: How Our Association with Nature's Elements Shapes the Outcome* is just such an undertaking.

Chapter 2

Broken Energy

When I was twenty-two and a struggling psychology intern, my clinical mentor and tutor asked me a series of questions with the aim of removing any unwanted medical rubble I had assembled during my graduate school years. His professional intention? To challenge my thinking and gently guide me into a world of hopeful humanistic healing. His name was Anthony Crane, PhD.

Dr. Crane's administrative and clinical/supervisory approach to newly appointed clinicians was anything but mainstream. To be drawn into his clever interpretation of perplexing emotional conditions involved an intentional break from irrefutable teaching/learning styles. In many ways, it required that I take a blind professional leap of faith. Here are examples of what I am talking about.

I remember casually walking into the observation room following one of my very first clinical encounters. Dr. Crane was rewinding the videotape of my session, and without looking up, he asked a simple question: "Who do you think just walked into that room with you today?" I fumbled with the patient chart, looking for a name. Perplexed, he looked at me, shook his head, and uttered, "You have no idea why I asked that question, do you?"

To the outsider, that moment might appear simple and uncomplicated, but for me, it revealed a launching point for what would follow. Unbeknownst to me, I was meeting what my Buddhist friends would later describe as “an illuminated moment of truth”—an occasion when I needed to place more wood on the fire, the time when I am asked to break free from conventional understandings and seek alternative points of view.

Dr. Crane was not looking for a name, nor was he looking for my clinical interpretations or suggested treatment options. He wanted me to look beyond the obvious and outside my clinical and academic theories.

For the next hour, Dr. Crane focused his comments on interpretations of theoretical observations that would preoccupy my thinking for the rest of my clinical career. From those moments forward, my challenge was to uncover the planned, accidental, and complex forms of patient camouflage. I would no longer be probed solely for an analytical behavioral opinion. I would need to balance what I saw and did not see. From Dr. Crane’s point of view, the personal chaos created by the modest act of attending an interview appointment had unveiled an internal emotional state, and I was merely being questioned as to which rendition of the person I had encountered.

This is my rationale for recalling this story, exposing the hidden moments that staple together the impact of chaotic life energies and explain the emotional healing exits that have been falsely sealed. In effect, they teach us how to neutralize our personal, negative, chaotic conditions—especially those we struggle to outlast.

These are unsettled times, and our lives have become analogous to a small pocket mirror crashing to the floor. At that moment, energy becomes detached and separates into multiple splintered pieces. When examined, these moments reveal a pattern of off-putting energy. Becoming intensely aware of the chaotic effects of those energies gives us the chance to put our mirror back together.

I believe my spirit friend has started to construct a platform for understanding the chaotic energy of the soul, one that starts by catego-

rizing the natural broken vibrations of all earth's natural soul energies. Yet, at this moment, I am unsure what is next or how any of this will tie together with my potential afterlife activities. For now, I am cautiously gathering questions and holding on for the ride.

Bud: Laz, to start this evening: with the amount of negative energy that is being spread throughout the world, are we able to start making some serious, bilateral choices about how we are going to live going forward?

Laz: There will not be a choice. Previously, there might have been a bilateral choice between moving in a highly technological world or moving back to a more locally organized, simple community life, but that time has passed.

With the choice of an established technological world, the planet's inhabitants will have to live in that system, or they will be unable to exist. For example, people will not be able to buy or sell things without going with a highly advanced, high-tech life plan.

B: Then we will be moving from trying to control our internal worlds to emphasizing how we will be controlled?

L: With the broken energy and chaos that exist today, I am not sure there was ever a desire to have everyone find a more comfortable position within themselves. Just think about the amount of soul or human energy that is being affected by the substances that are available in your world: alcohol, pharmaceuticals, and so much more.

Then look at the changes in the air, the earth, the water, as well as the polarities of your planet—all this is shaping the energy of your world.

B: How does that relate to my life today?

L: A prime example is the virus you are currently trying to navigate. Let's examine this with a simple question. When a virus enters your body, what does it do?

B: Are you suggesting that it changes the level of our energy, which then makes it consistent with the jumbled energy around us?

L: It attaches to your underlying problems. Take this back to your original questions: If the energy of the soul is chaotic and layered on top of a chaotic planet, what do you think you get from that?

B: I see a questionable domino effect occurring.

L: Absolutely. Things cannot connect. For example, if you shake all ten of your fingers and try to interlock them at the same time, it is impossible. When you apply that story to your planet and its current energy, nothing is connecting in the way that was intended.

B: Laz, what has led us to this point in time?

L: It is a serious shifting of the conscious mind. Think about this: If you put ten people in a room and everybody wants one thing, but not the same thing, do you really think there will be enough solid energy to find something that everyone can agree on? Some might get bits and pieces of what they want but nothing completely satisfying. In a situation like this, you are dealing with broken energy.

B: Laz, there is an author—Edward Lorenz—who coined the term “butterfly effect” in the context of chaos theory. Meaning the movement of a butterfly can change the energy around it and therefore can affect the energy elsewhere.

L: You could apply that theory to anything, including the simple act of standing on the grass. You are affecting the energy arising from the ground and creating a wave or ripple of energy.

B: Can this energy be haphazard?

L: It would not be haphazard now; rather, it is merging with possible chaotic energies surrounding it.

Do this for a minute, Bud. Think of all the broken people on the planet and all the people you dealt with while running psychiatric hospitals. You were trying to put together broken people who had broken energy.

Now, to get to your larger issue, the planet’s energy is breaking, along with the energy of its basic elements—what can come from these similar energies merging? This action and the energy associated with it will eventually mutate, and the only remaining question is what that fragmentation will look like.

B: Talk more about that, Laz, because that is why we started this discussion. Before coming here tonight, I assumed that this broken energy was simply a result of what was occurring in our political/societal systems, but you are suggesting something much more complex.

L: Humans react to what presents directly to them, and it overwhelms their energy. Here is a simple and relatable example: you are driving down the road, and there is another driver in a rage next to you. He gives you an insulting sign, and you return the gesture. So, what has this energy exchange become in one second?

B: Well, it certainly is negative, and that negativity has been imprinted or established in some fashion in that general area.

L: Yes, but it has also blended into the fabric of other localized chaotic energies.

Go back for a moment to try to fully understand this example—broken energy with broken humans on a broken planet converging with one simple gesture. It is imprinted and therefore stays and will eventually join with other broken energies, including those in nature's elements. What do you think happens to all that? Your answer: things are never going to be the same where that energy occurred.

B: Let me ask you a broader question. Is it possible that some things are so severely broken they are unfixable?

L: Absolutely. Think about a situation when serious physical altercations took place. Imagine there is one individual who sees all the damage being inflicted on the individuals in the altercation. That individual screams during it. The energy displayed by that individual is now imprinted at that site, and years later, other individuals may imagine or feel that chaotic energy through its vibration or, in extreme cases, hear the imprint. It is the broken energy around the event that allows that to occur.

B: Do I feel the energy vibration?

L: Yes, you feel the emotion of the actual event. As an example, if there were punches to the stomach during the altercation, a visitor could become slightly nauseous without realizing what had occurred when passing through the area where the chaos took place.

Bud Megargee

Now, back to the broader question you started with tonight. Think of what is going on now on your planet that is being imprinted and always playing itself out. How could it ever be considered “normal” at this point?

B: To introduce the current political example on our planet, is that broken energy simply pouring gas on our problems?

L: Yes. More than anyone knows because if it is politically introduced, that means it is set to directly control others and is being coordinated to work with the broken energy. This makes what you are referencing significantly more complex.

B: Is it a fight between what we tend to watch or listen to in our news programs?

L: No, it is a fight between every living thing on your planet. Here is an example: the deer wandering in the field is concentrating on controlling what it is to eat. Similarly, the bear is also trying to control where its next meal will come from and when. Humans try to control who they are dating, what they are eating, who they are eating with, where they work, where they live, et cetera. Oddly, they are not always successful with all that, yet everyone on your planet is trying to emphasize this type of control.

B: Is that by design?

L: Yes.

B: Intentional design?

L: Yes and no. The no would be the circumstance surrounding the energies that were imprinted on the environment that keep arising.

B: Events that happened hundreds of years ago?

L: Yes. It is the absolute ripple effect of past energy events.

B: If what you are suggesting is the ground floor of this energy chaos, then today’s broken energy is an accumulation of energy events that have occurred over time.

L: Absolutely, but how you become aware of this can dictate how you respond. Seems to me that all too many of you simply go along with the flow of the moment, which breeds chaos. In many ways, it is not

unlike your psychology mentor's personal awareness teachings: some of your answers lie beyond what is obvious.

B: I am concerned with what you are saying tonight. Are you indicating to me that this level of chaotic broken energy is unstoppable?

L: No.

B: I am asking that question because my concern centers on ripple after ripple affecting all human daily lives without any prior notification. That alone could be maddening. Are we looking down the barrel of having to significantly reboot our approach to all this?

L: In a way, yes. But it would just go back to what we have been discussing. People on your planet always want more than they have—that is the centerpiece of the argument. As a result, this has been set into motion; the environment now wants more than it has. Same with animals, et cetera.

Go back to our basic premise: energy always wants energy. Energy must circulate. Energy wants to form with other energy; subsequently, you are always reaching out for more. It is that simple.

B: And can I assume this concept is universal, meaning it is not just for me on this planet?

L: Correct.

B: Laz, is there another side to this we need to discuss? This part of our conversation is disheartening.

L: Yes, and it is love. People on your planet may take issue with me, but love is the one thing you cannot control. Any love that is being controlled is not real.

B: Does the love you are talking about exist—unconditionally or otherwise?

L: It is in everything—it is simply a matter of who realizes it.

B: I am confused. Does the chaotic broken energy we have been discussing overwhelm our opportunity to become aware of it?

L: Not exactly. The environment and its broken energy dictates whether you want it or not.

B: If true, then why do we lack the ability to understand the complexity of this?

L: Simply put, it is a lack of real empathy. People who know and can navigate the chaos we have been discussing have had the experience of being completely empathetic to an individual or event.

Think about this for a moment: Who really has empathy? Because from a soul perspective, which is radically different from a human view, empathy is the ability to have complete unconditional love toward everything. Unfortunately, it is not the person who had one experience of empathy for a person or an event. Unconditional love is for everything and for all creation, not just human considerations.

B: I would agree that empathy is sometimes associated with a singular event or person, not necessarily spread to all creations.

L: That makes the spiritual version of unconditional love difficult. It seems to me that the concept of empathy and subsequently the unconditional love that you should experience has been lost.

Let me explain something for you: there is a distinct difference between the empathy you try to achieve on your planet and what a soul might experience. The main contributor to the difference is the environment. And a major part of the environment that addresses this deficiency is the way the human ego affects the decisions that engage in achieving the level of empathy or unconditional love that a soul experiences.

B: Is it impossible to achieve what you are suggesting?

L: It is so vast and amazing it is hard to grasp. Think of trying to grab a star, which is how difficult it is in your environment.

Now, you might ask, can humans have small parts of empathy and unconditional love in their lives? The answer is absolutely. It would be different, however, from what you would experience as a soul. In a case that involves a soul, you would be absent from the chaos of your planet.

B: If that is correct, what is the best I could hope to achieve?

L: It would be whatever you could achieve internally in your life. As an example, how you can show unconditional love for yourself or how you could remove the chaos from your life. People often lose sight of the need to accomplish something for themselves before they can have sincere empathy for everything else in their environment.

B: Laz, these negative comments are anything but uplifting. Can we change the conversation? For a moment, can you focus on the *positive* chaotic energy that surrounds us?

L: In fact, it is all around you. Think about what occurs in nature. How tree seedlings are protected by the roots of surrounding trees so they can grow and develop. How many people are trying to make sure they have enough food to eat or don't lose their homes. That type of love is all around.

B: Are you suggesting that the challenge is to individually balance out the positive and negative?

L: It always was. The balance is always in how you perceive it because everyone has a different view of the topic.

Take, for example, what is happening to all of you on your planet recently. It is stunning and quite crazy. Everyone's perceptions are so remarkably different.

I am reluctant to bring this up, but examine for a moment your political arena. I will not get into the makeup of the individual worlds because it is not my place to do so; however, I will give you my view of the perceptions. One politician thinks something will save the world, whereas another thinks the exact same thing will destroy it. The perceptions will fuel their fire, and their unconditional love will have conditions that are not necessarily helpful—remember, unconditional love has the word *condition* in it.

B: What drives the conditions?

L: Easy—it is control. How to control, how they are being controlled, and how to balance the control.

B: It appears to me that within the current chaos, it becomes difficult to see balance.

L: That would be correct. Try to remember that this chaos and broken energy are, in part, a result of energy ripples that have been coming at you for decades.

Everything takes time; energy ripples need to travel through multiple frequencies to reach a certain point of impact. Not to make

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this too complex, but the wavelength of the ripple will have much to do with the inevitable impact.

B: Does the chaotic energy that is moving through time replicate itself identically?

L: Not necessarily, but the chaos does affect how your mind receives the energy, which, ironically, is dealing with its own chaos.

B: I think I have reached the point of saturation on this topic for tonight. Can we turn our attention to what needs to be discussed going forward?

L: Yes. The world of nature's elements that you live in and how broken energy and chaos affects them and, as a result, your afterlife plan.

I find it unusual that, with a specific intent, Laz introduced the biased communal disputes that outwardly occupy our existence. He always prefers to stay within the world of souls and develop an attentive form of storytelling or meaningful analogies to make his points. It appears that the chaotic energy packets that have been swirling throughout our shared environments over the past years have caught his attention. Then again, he might have simply tapped into what has caught mine.

On occasion, I take notes during my discussions with Laz and Shirlet; unfortunately, the only thing my mind inevitably creates are late-night mental imaginings. Here is an example of a perplexing Laz comment: chaotic souls attaching to a chaotic planet developing chaotic soul energy. I tried to visualize waking up to a reality in which I would have the full awareness necessary to connect the dots of what he was implying, to see the vastness of his comment. Sadly, I have not been successful in understanding the lessons from this evening.

What I do understand, however, is that all of us require a reserve of meaningful memories and experiences that are healthy and strong enough to help us through chaotic mental images. Sometimes when the confusion caused by chaos is so significant, we cannot see the wonders

of life. As a result, I am cultivating this rudimentary theory: If I can become attentive to the energy distribution within the natural elements of life, can I show a course-plotting plan to continue unabated with all my life's remaining moments? Additionally, will these life flashes carry forward into an afterlife experience?

There are many instances when I consider myself a blue-collar spiritual explorer captured within the isolation and confusion of an untidy human experience. Unfortunately, if I keep my energy entangled in that story, it will be hard to recognize the familiarity needed to avoid life's broken, chaotic energies.

I have so much more to understand regarding these topics and more confusion to remove about how the elements of nature work in tandem with all other energies. My Buddhist brothers have always shown that nothing exists by itself, that we belong to all things, that we cannot cut reality into pieces. After this evening, I am searching for a way to fully welcome what they intended to teach me.

Chapter 6

The Planned Alliance with Nature's Elements

There are times when there are two isolated rooms in my mind: one filled with beliefs, judgments, and impressions that I appreciate, and a murky back room that is littered with nothing but faulty conclusions.

One thing buried deep within that darkened room is the opinion that my association with nature's elements has a distinct impact on my afterlife picture. That is seriously disquieting. I imagine when thinking about an afterlife, most of us are concerned with removing thoughts that conflict with personal religious beliefs than reflecting on the source of those opinions.

As for me, currently I am trying to think my way through a series of unsettling moments, wrestling with the assumption that there might be more to the connection Laz presents than I can imagine.

I have come to believe that there are four groupings in life—birth, aging, illness, and death—the collective passageways everyone faces as they move through life. What troubles me is this: as I move through these categories, I am hardly aware or flexible in interpreting what I have learned about my connection to the elements in each of the groupings.

Laz has firmly stated that he needs to dive further into the connec-

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tion between my existence and the turbulence created by the chaotic energies of nature's elements. My Buddhist teachers always provided a gentle form of caution at unsettled times. Recently, they indicated that I require *drenpa*—the need to become more alert to how the development of my afterlife picture is playing out. I believe they may be right.

Bud: Before we start, I had a question posed to me this week about the number of nature's basic elements. Specifically, why not include metal as one of the basic elements? Can you weigh in on this before we start?

L: Look at it this way. If we were to put it into everything, metal would have a grounding effect on your chakra. Some metals can heighten your energy and reinforce it. As an example, gold can be very grounding to your energy field, but it can also be an accelerant to the meridian line in the human shell.

B: Yet why directly avoid any metal element?

L: Because it is part of the earth—metal is already here. The metal came from the element of earth.

B: However, the metals from the earth do have certain vibrations or frequencies that affect the human shell, correct?

L: Exactly. Every metal corresponds to the soul, but, again, it depends on which metals you are talking about.

From an analogy point of view, the fifth element, if you so desire to talk about it, would be the soul. If you brought in metal then, that would make more sense to me, and it could be spoken about as a sixth element.

Let's move on.

Here is what I want to talk about tonight: there is always something uneventful in an event.

B: OK. Last time we talked about smoke and fire. Are these the events we will be talking about?

L: Let's talk about all that first and relate it to you doing an inter-

view on the internet. Before you get on your computer, what are you feeling?

B: An adrenaline or energy boost—excitement or nervousness.

L: Could you relate to those feelings as a source of fire within you?

B: Of course.

L: That would be your solar plexus coming up, that portion of your energy field igniting. Your soul is rising and harvesting energy.

If that is what is occurring, relate that back to the smoke screen we discussed last time. As an example, you have a fire set inside you, and you are harvesting energy, then suddenly, an adrenaline smoke screen comes up. Why does that happen?

B: Is it a hidden fear that I might not be good at what I am undertaking?

L: Exactly.

B: Could I interpret it as a false vibration?

L: Yes, you could, and that is why it is an event within something uneventful, and the smoke screen will eventually put out the fire.

B: It has the potential to put out the fire even if I am unaware of it happening?

L: Yes. And events like this are occurring in a chaotic fashion all over your planet.

B: Are you suggesting that these camouflaged events will immobilize people over time?

As an example, if I am participating in an active violent war and landing on an enemy beach, loaded with adrenaline and smoke-screened by fear, could I just collapse on the beach and become immobilized?

L: You just answered your own question. As you learned long ago, fear freezes you. Fear becomes water, not fire—that is what freezes you. So how do you connect to fire if you are in fear?

B: Having turned to water?

L: Precisely. Listen, think of all the fires being started on your planet. Not just fire but the essence of pure energy collapsed on itself,

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making fear to produce the freezing necessary to immobilize everyone. Think about that for a moment.

B: I am getting it. The introduction of fear introduces the water necessary to create the smoke screen. The fear of what is real. The picture is now clouded and unrecognizable from its original intent, subsequently introducing an event within an uneventful period.

L: You got it. Now, you must look at it this way: With everything you have written, has it been perceived through smoke because of the fear it creates within someone's belief system? If so, it is as if all you have presented could not exist.

B: And, if so, then you, Laz, do not exist. And there is no need to consider all that we have discussed.

L: That could be a problem. The chaos simply continues unabated. This is where we are now. If you take what is happening on your planet, the smoke screen presented by those who are igniting the fires and freezing the truth puts everyone into a state of disbelieving the truth. If you find yourself in this position, nothing can truly exist that is positive.

If you take this a bit further to a place where thought creates solid form, no truth will exist in a human mindset. So, the mindset can create an unnatural position and situation.

B: The reality of everything becomes the lie?

L: Absolutely, yet also a false truth. It depends on what is being pushed: the fire or the water. Imagine how that might play out in a soul's afterlife, if true.

B: I have a question. Because we are over seventy percent water, are we hypersensitive to freezing under fear?

L: You are more susceptible to fear, yes, but now without recognizing that you are "on the wheel" of the elements—you effectively are the fifth element, the soul. You are attached regarding which way these proceed. You mesh with all the elements. You are not a complete victim here.

B: But I may be unaware of what you are speaking about and incapable of balancing out the fire and water?

L: Your answer is always balance. Think of your earth as a soul, like you would think of yourself as your soul. Unfortunately, the elements of the earth are totally unbalanced and chaotic, so nothing is correct.

B: Is that because there is an absence of synchronization with the souls on this planet?

L: Absolutely. What is being put out right now is fear.

B: OK, if what you say is true, any clouded days that are coming can be blamed on all of us. And I assume there are not enough Human Warriors to go around to assist in the balance necessary to avoid negative chaos.

L: Yes. But you are wrong about the Warriors. There are enough to go around, but who is listening to them?

Think of this: your biblical martyrs, like Jesus Christ, were being executed and intentionally defiled of all their elements, especially water, and very few cared to stop it.

Here is something that troubles me: humans place a great deal of emphasis on the development of a precious diamond, yet the most crucial element they have is their water.

B: Yes, that is an upside-down pyramid.

L: Such a position only moves a soul toward the superficial, and in the end, it only results in the creation of additional fear, which creates irrational behavior that will be assessed in the afterlife.

B: Laz, help me understand something for a moment. You have always suggested that there are multiple versions of all creation, so there must have been multiple versions of what all of us are experiencing. If so, are there times when a better outcome was experienced—and what would the leading factors have been to make it look different and more positive?

L: The first thing would have been the destruction of what you refer to as negative communication, what you refer to as the media. It was the removal of the reporting of pain, suffering, confusion, and lies. You all absorb this reporting like a sponge, and when that happens, your thoughts, over time, begin to create a solid form of negativity. It is just like when a bee builds a honeycomb; that is exactly what negative

seeds presented by the media accomplish. Once that type of seed is planted in the human brain, it obsesses over what was presented within the first twenty-four hours, and that starts the building process. Like the beehive, it is a never-ending story.

B: This is not an incredibly positive message.

L: Not so. Look for the Human Warriors who are around you.

B: To make this personal, because you are my primary guide, what can I do to have influence or to ferret out and align with the Human Warrior agenda?

L: All of you are doing what you can. However, the major thing missing is hope. Realize that everyone is not fighting their battle alone. Just as the honeycomb can be rebuilt for an accumulation of negative energy, it can also be rebuilt for positive energy—that is what is so amazing.

The validation that everyone seeks regarding this is within their grasp. Looking outside for this validation will produce only frustration and disappointment. As we discussed last time, looking in the direction of external validation is a smoke screen.

Let us go back to water for a moment. In part it puts out fire, and fire can dissipate water, all of it in a never-ending circle. Ironically, in a way, both fire and water represent life. When a fire burns through the forest and takes out everything, new life grows. Then fire and water need the earth because without the earth, what would sustain them? What would water have to nourish and fall on? What would fire have to extinguish?

Now, without air, all three would have nothing because they all need air to survive. Air is their heart. Can you see that nothing survives without the elements?

Finally, there is the relationship all this has to your soul. The planet has its own soul energy, and the souls occupying the planet are all of you. Think of a mother animal carrying its children on its back throughout the jungle. That is what this relationship is all about.

B: And sometimes the children run amuck?

L: Absolutely, and sadly enough, sometimes the children get on the mothers' nerves. In a way, it might represent the evolution of all things.

For now, I am going to leave you hanging on this topic. Next time we are together, I want to return to the excessive chaos you experience and its effect on the elements. That discussion will be much more intense.

With tonight's discussion, my thoughts on the elements have shifted. Instead of being overwhelmed by them, I have begun to welcome the connected lessons they offer. Whatever challenges I have in understanding this just may be lingering opportunities to cultivate a deeper level of awareness regarding how they relate to the construction of an afterlife. As my most recent learning moments are examples of the undecided change that is likely to occur without warning, I continue to suture together what Laz is sharing.

Recently, an analogy came to me while I was preparing for a telephone interview regarding unorthodox afterlife opportunities. I found myself absorbed in a cerebral experiment, where I fancied myself as an ancient truth seeker desperate to understand the complete reality of how nature's elements relate to an afterlife picture.

Ironically, these thoughts were not concerned with the physical nature of their existence but with the psychological aspects of their connectiveness to me. How I am of them, and they are of me.

I tried to imagine walking through a hallway filled with air, engaged with a thought process in which I could listen to its messages. What might I hear or experience if that were possible? How would those thoughts translate to the development of a positive yet undecided afterlife?

Is it conceivable that I would undergo a comprehensive physical reaction like the beginning of an alarm state: heart racing, hands clammy, and hair standing on end? Might I eventually physically

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collapse to the floor, holding my head while weighing the complexity of my connectiveness to nature's elements during this lifetime?

I am beginning to think more clearly about my association with nature's elements. In doing so, I am actively exploring the possibility of reducing the emotional discomfort that usually accompanies these evening discussions.

For now, however, this unorthodox journey continues with a focus on creation.